593 During the present time when most of the Bedouins own a transistor radio, [207] a son will not even listen to songs or poetry broadcast over [177] the air if his father is within hearing distance. I once witnessed a well-meaning father try unsuccessfully to get his ten year old son to sit down and listen with him to the news 593 on the radio. This automatic deference paid to the father 561 is extended to all male elders: the father-son relationship is the model for authority relations between generations. [276] But there are degrees in which the model is applied to behavior; for instance, a boy will not smoke in front of his older brother, his uncles and grandfather, but will feel no uneasiness about smoking in the company of an elder with whom he has no immediate authority relationship.

593 The filial piety which marks the father-son authority relationship is owed to the father until his death. As the son grows older, he may show a little less constraint but he still plays the role of the subordinate. For example, I never saw a son argue with his father over anything during my stay in the field, with one serious exception. One man who had broken off friendly relations with his brother objected to the presence of his brother's sons at the wedding of his own daughter. When he threatened to cause a public scene to embarrass his nephews before the other guests, his own sons defended the right of their cousins to be at their sister's wedding. They told their father that his quarrel

156 the 'umda, Hajj 'Ali seems to imply that he himself is capable
159 of understanding and leading the Bedouins during this period.
554
178 Hajj 'Ali has formulated some positive and constructive
177 ideas relating to the period of transition which now faces
829 al-Qasr, and they are related to his analysis of the pressing needs of the day.

> The Bedouins need many things: they need factories as there are in the Nile Valley. For the desert, here in particular, we need olive presses. This will raise the profits of the farmer . . . We need
[244] a factory for canning tomatoes, for the whole desert
[489] plants them and the transportation is such that we cannot get them to the market . . . The biggest change in the desert results from the presence of 12,000 government workers; there were only 20 or
[871] 30 before the World War. There were no schools, now there a few. You cannot find a six year-old boy who does not go to school; about thirty per cent of the girls in al-Qasr go to school also . . . Another cause of change is due to the fact that everyone now watches his neighbor, he sees what he
• [207] does and he imitates him. Today, I listen to the radio and tomorrow my neighbor buys one. Evolution
[212] (tatawwar) is taking place, and the people here are realistic about it. For instance, I do not know reading and writing, and sometimes I must dictate a letter to my son . . . My son knows better than I, and I know better than my father did, who lived in al-Qasr for thirty five years without knowing anything about the streets of Marsa Matruh.

156 Hajj 'Ali is both subjective and objective about
159 change, as we can note from the comment about the radio.
554 In a non-doctrinaire fashion, Hajj 'Ali stresses the great
178
177 value of education while being aware of his own deficiencies in this area. However, as a counterbalance, he seems to